[illegible] camp sites. In summer such camps rarely contain bedding appliances but in winter a stove is always used. Food, clothing, and bedding are commonly stored in the attic and back of a tent.

[illegible] Since the dwelling forms so far described are often temporary and frequently moved, the Indian form, to a considerable extent, commencing with the procedure of making camp. Either a man or woman may set up camp; sometimes both participate in the task. The first objective is to find a level piece of ground. Former campsites are generally avoided as to the brush that is used a tree, since this area has probably been used for toilet purposes. If the site selected is not already free of underbrush, it is cleared. The branches are cut off close to the ground and the stumps dug out. Stout poles must be found. Poplar saplings, which are usually provided with strong forks at convenient intervals, are preferred as supports for the ridge pole. The ridge pole is generally a slim, straight, and sprout. After these poles have been cleared of branches, and, in the case of the ridge pole, of rough bark, they are transported to the camp site. The forks and rear poles, designed to support the ridge pole, are then transported with an ax. In this process the circular trunk is tapered to a point by being cut to five surfaces. The pole is then thrust into the ground until firmly anchored. The rear is dipped twice or tied to the ridge pole and the latter fixed into the forked supports.

Camp making presents different problems in a sprout forest lacking poplar. Sprout trees do not have strong forking branches. Hence, instead of being supported in a forked stick, the rear of the ridge pole is sometimes lashed or nailed to a conveniently located sprout and while in front of the rear two sprout saplings are crossed, thrust into the ground, and lashed. The ridge pole is then placed into the crotch. In winter, when the ground is frozen, a tent is erected with poles which are simply crossed and lashed without being anchored in the ground.

[illegible] When the tent is erected, the ground inside the dwelling and immediately in front of the entrance is covered with sprout brush. The brush is placed with the thicker end of the branches extending in two directions—either toward the back or side of the tent. Subsequent branches are partially thrust under the brush already laid.

[illegible] During hot weather, if people stop traveling in the early part of the day, tents are not erected and rarely staked. Fire, however, is made immediately and sometimes brush is put down to make sitting on the ground more comfortable.

[illegible] Tent frames. We come now to relatively more permanent shelters. A tent frame consists essentially of a four or five strip wall tent set inside four walls made of horizontal poles. The walls are a little over two feet high and usually contain a door. In summer, tent frames of bundles are sometimes used in Lower Post but generally tent frames are made of logs and used primarily as winter dwellings by a family which lacks a cabin. They are usually constructed by men; a widower, however, may build her own tent frame. The following observations give the procedure followed in tent frame construction.

[illegible] (Old Mitten's Place). These Dunnelly used green jackpine poles, averaging about four inches in diameter, for a tent frame. He cut the poles about one-eighth of a mile from the campsite and packed them a home on his shoulder. His brother Donald (14) hewed the poles and put them in place. The entrances were joined in bowl shaped crotches which were chinked with moss

331 Waistcoats and sashes are usually decorated by being crossed with strips of cloth or tassel for (which, fan, or leaves) or by the addition of an embroidered floral design. Slipper moccasins may be decorated with a second tongue of white cotton hide or a piece of colored velvet sewn to an underlying crosshide or canvas tongue. The cuffs are sometimes bordered with embroidered pinked black velvet or dark blue double cloth about an inch wide. The principal embroidery stitches are the satin, cross, and chain stitch. The first two are used for floral designs, while the latter is employed to embroider borders along the upper and lower edges of the cuff connecting on slipper moccasins. Since the war it has been difficult to obtain glass beads, so that beadwork designs on moccasins have been largely replaced by silk embroidery. Shoes and even purchased pumps are worned around the hand and cuffs with fur or molesome fur, the latter being preferred for this purpose because it does not fray. In general, clothing decoration is limited.

318 Men shave once or twice a week. Some of the younger men several times sought to encourage mustaches during the period of field work, but only two older men permanently displayed this feature. Men's hair is cut by anyone who owns shears and clippers. In winter the hair is allowed to grow long and thick, and the only attention it receives is a casual morning combing.

302 Women do not comb their hair while traveling, but in camp and at the working post the younger women exhibit considerable consciousness of their coiffures. A favorite hairdress is to wear the hair rolled over the forehead and sometimes all around the head (Pl. 5, a and c). The rolls, however, are uneven and wisps of hair are always falling loose, even the ribbon or rag used to keep the roll in place being exposed at many places. Many young girls comb the hair straight to the sides and allow it to fall over the neck (Pl. 5). Older women dress the hair by braiding it and putting it up on the back of the head, or by putting it on one side and pinning it on the sides with bobby pins and barrettes.

Cosmetics gaining favor include lipstick, powder, nail polish, and perfume. Since the local selection of lipstick shades is limited, no effort can be made to match it to the shade of complexion. The same lack of matching occurs into the use of nail polish, which is often crudely applied and not given sufficient chance to dry. A popular amusement of girls is to paint the fingernails of men, boys, and very young children. Perfumes are in great demand among girls and women. Cosmetics begin to be used at about the age of thirteen or fourteen, older women, beyond the age of thirty, are little interested or experienced in this behavior.

ROUTINE OF LIVING

512 Discussion has ranged through the principal economic techniques by which individuals adapt to the environment to secure the satisfaction of their needs. Certain residual needs, rest, cleanliness, and elimination now remain to be considered. Following this material we will examine the effort and motives which underlie the technical activities that have been described.

512 In summer young people tend to rise late, after ten or eleven o'clock, and seldom go to
513 sleep before midnight. Unmarried boys keep even later hours, with darkness assembling in some camp to play cards, strum guitars, and wait until the older people have gone to sleep; then they begin to tease the unmarried girls. On a night when there is a dance, young men-

and surplus, often with children, seldom go home until well after midnight, while married people remain abroad until three or four o'clock in the morning. Older people will go to very young children soon and rise early.

In winter everyone tends to retire early in the long northern night, and people seldom rise before the non-school time o'clock in the morning. On the very few or which morning earlier rising obtains.

Indians retire fully clothed, except in summer, when moccasins and some clothes are sometimes removed by the younger people. In winter, on very severe and dry moccasins may be doffed before going to sleep as additional protection against cold. Following a day of intense travel, people are always careful to hang moccasins, socks and duffel in a warm dry place which these garments will have a chance to dry thoroughly. Despite full consciousness of danger from burning, people frequently place sleep moccasins too close to a fire causing them to scorch.

People sleep on the back or side and always cover their heads with blankets or sleeping bags. In summer this habit serves as a protection against mosquitoes, which will swarm to a mosquitoes for warmth. According to many people's information, the Indian tends to be a light sleeper. In summer one hears frequent complaints of having been unable to sleep due to the sounds of trucks, crying dogs, or young people "running around."

A person seldom washes more than once a day and then it is upon arising. The hands, face, and neck are generously lathered with soap and rinsed in a washbasin. Bathing is rare, except in summer when boys and girls may go swimming. Nevertheless the people appear clean and emit no offensive body odor. These clothes and hair, however, smell of wood smoke. Little attention is paid to head lice and nits, some children being afflicted by these pests. Sometimes washing with gasoline is used to get rid of body lice. One very old woman was observed to scorch her clothes for lice which she would crack with her teeth and eat. A few young people were seen to clean their teeth upon arising, but the custom of the practice seems limited.

Extreme reticence marks the function of elimination. When in a group, a person will never announce that he is going to the toilet but says "I go out," or she simply slips away unobtrusively. Such a departure never moves with comment. People also avoid looking when they see a man or woman going off into the brush alone, and the enclosed toilet seen near a camp is generally avoided except for its purpose. Although young men will urinate and defecate in the presence of one or more friends of their own age and sex, urinating is always accomplished by facing away from another person, thereby concealing the genitals. Men urinate in a standing position. Women are much shyer than men and always go a considerable distance into the brush to perform these bodily functions. While adults will never urinate or defecate in the house, an exception is sometimes made for very young children who, in cold weather, are permitted to urinate in a tin can. Children are also not obliged to move as far into the brush to eliminate as adults, and when very young often do so only a few steps from a camp or cabin. People always avoid urinating on a trail, instead they turn to one side, even when wearing snowshoes. Adults were reported to defecate two or three times a day. Twigs or moss are used to clean the anus.

No shame is attached to spitting or chewing the nose. Many men spit commonly and

[178] setting up a dim volume consisting a guest. He solemnly crossed himself and spoke the Sign of the Cross in Kaska. His friends laughed naturally.

[179] Customarily visits are never exchanged across social lines, but rather between members of the same sex. The only exception to this rule is the fact that an elderly man will sometimes visit a young or which a mature woman from-clans. Men and women exchange visits throughout the day, but in Lower Fort there was noted a tendency for a few women (including Mildred Long and Maria Nidal) to limit their visits to after supper.

[180] [181] Like most sociability, pleasure in visiting comes from social proximity rather than from conversation. Although individual frequently visits, in general people tend to say little during a visit (in the discussion of white beans), the sessions often resembling a consort of disparate individuals. This constraint is lacking when members of a family visit together but grows more pronounced when companions emerges from outside the tribal dances pay a call.

[182] Hospitality is not reported as the necessary response of a host toward a visitor. In fact as matter, when visitors have come to the winter settlement from a long distance, tea is generally asked for or proved by the guest from the host's customary supply. If a traveller has brought no grub, he may be invited to eat (he is always free to help himself should there be none in the host's cache), or he may, without shame, ask for food. A family coming to visit for sometime does not depend on such hospitality but brings its own grub, meat, and blankets. Before the food supply has been exhausted the guests will probably be gone.

[183] Visitors enter a house or tent without signaling although Indians usually cry before entering a white man's cabin or speak upon approaching his tent. Formalities do not always mark the end of a visit. While some men have adopted the white pattern of calling a farewell, most people ignore this usage and silently take their departure. A certain exception marks a visit which is directed toward making a request or borrowing something. Upon entering the house, the visitor sends quietly for a few minutes, perhaps paying attention to the host's children. Then the business matter of the visit is stated and when it is settled, departure is in order. If the call is made in order to return a borrowed object, like a plate, the guest always remains for several minutes after the transaction has been completed.

[184] *Personal.* Beer or wine is generally made, or liquor purchased, with the intention of sharing it with close friends or a drinking party. A man is always host at such parties, which may be held in a tent or cabin or, for safety from the police, in the brush a short distance away from Lower Fort. Guests are usually limited to members of the host's tribe, who have been selected by factors of reciprocity and congeniality. Occasionally a white man joins an Indian beer drink. Solitary drinking is unknown, if beer, wine, or liquor is available in quantities of a quart or more.

Everyone drinks from the same cup. The host dips the cup into the liquid (which is never strained) and hands a helping to each guest. In the case of bottled liquor, the bottle is passed around the company starting with the host. Sometimes an after-shave preparation or hair tonic is mixed with beer (you stomach tonic and a few ounces served to each visitor in a cup. With few exceptions an Indian drinker, man or women, drains his cup without [illegible] it from his mouth. The style of slow drinking (that is, sipping interspersed with conversation) is referred to as "white man's drinking" and, although encouraged by a